Pac Theo Sem
Reading Room

THE PACIFIC

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CLEAR THE WAY.

Men of thought! be up and stirring,
Night and day;
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, aid and cheer them,
As ye may!
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight blackness changing
Into gray;
Men of thought and men of action,
Clear the way!

Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evils that shall perish
In its ray?
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper—aid it, type—
Aid it, for the hour is ripe,
And our earnest must not slacken
Into play.
Men of thought and men of action,
Clear the way!

Lo! a cloud's about to vanish
From the day;
And the brazen wrong to crumble
Into clay.
Lo! the night's about to conquer,
Clear the way!
With the right shall many more
Enter smiling at the door;
With the giant wrong shall fall
Many others, great and small,
That for ages long have held us
For their prey.
Men of thought and men of action,
Clear the way!

—Charles Mackay.

THE PACIFIC

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W. W. FERRIER, Editor,

2716 Hillegass Ave., Berkeley, Cal.

The editor of The Advance says that "the most painful thing about California is to leave it." He came, he saw, and was conquered. That is somewhat different from **Veni, Vidi, Vici.**

The temperance assembly in San Francisco next week promises to be the initial point of a movement through which great good will come to California. We suggest to our readers hereabouts that they attend as many of the meetings as possible and so get the inspiration of the occasion.

We are pleased in that it is possible for us to announce that we can give our readers for several weeks articles by the Rev. Charles R. Brown under the caption of "Pulpit Paragraphs." The first appears this week. The pastor of the First Congregational Church of Oakland always has a large number of appreciative readers as well as listeners, and this feature of The Pacific will have hearty welcome all over the coast.

The organization of an electric railway company, with part of its plan a proposed tunnel to Yerba Buena, the island midway in San Francisco bay from the Oakland side, foreshadows the approach of a day when there will be a tunnel from shore to shore and the cities around the bay consolidated into a Greater San Francisco. The general welfare demands it, and it will come, for all right things must sometime come.

It is gratifying to see many of our Roman Catholic brethren taking a firm stand against the liquor traffic. In a recent sermon, Father Connoly of St Paul's Church, San Francisco, advocated "a license so high that no Catholic will ever be able to engage in the business." Concerning the movement for a license of $1000 in San Francisco, he said to his people: concerning the saloon: "We as citizens should join with other earnest people, be they Catholics or Protestants, in fighting against its evil influence. There is no other city in the United States where the sale of drink is so unrestricted. I have seen the effects of liquor until I am ready to say to every one of you to use all the influence you have to increase the license until not a Catholic remains in the business." The Monitor, a Catholic paper published in San Francisco, and of large circulation among the people of that faith, has come to be outspoken against the saloon. The Council of Baltimore suggested recently to Roman Catholics in the saloon business that they "choose, if possible, some more honorable way of making a living." Truly, "Our God is marching on!"

PULPIT PARAGRAPHS.

By Charles R. Brown.

Ten Men.

The Lord made known the fact to Abraham that Sodom had become so nasty he would destroy it. Abraham pleaded that the righteous ought not to be destroyed with the guilty, and the Lord promised him that if even ten righteous men were found in the place, he would not destroy it for their sakes.

Ten righteous men would have saved Sodom! Ten righteous men, alert, fearless, aggressive, will save any city. Suppose the ten were placed like this: A Mayor who was not afraid, who did not always have an eye to the main chance for political preferment, but was intent on intelligently and courageously serving the interests of the community, leaving his political future to the gratitude of the people.

A Chief of Police who was no mere soft lump of flesh covered with brass buttons, but a man bent on making himself a terror to evil-doers; a man with the conviction that laws are made not to express ineffective moral yearnings, but to be strictly enforced, a man whose whole administration of his responsible office brought consternation to the law-breaking rum-seller, the brothel-keeper, the gambler and the whole unclean horde.

A Police Court Judge who had caught the spirit of Judge Lindsay of Denver, whose work is known everywhere, or the spirit of Judge Cleland of Chicago, who with his wise probation methods found that out of a thousand and seven cases brought before him only seventy-seven men thus dealt with failed to make response in terms of honest effort for a sober, useful life.

A President of the City Council, who in his appointment of committees and in the exercise of his whole power of leadership made it clear beyond a peradventure by his sound sense and his just purpose, that the welfare of the people and not his own political advancement, was what he had at heart.

A real Physician, not a politician, at the head of the Board of Health, a man not made of absorbent cotton, but compounded of that scientific knowledge and fearless honesty which would bear the test of chemical analysis, intent upon ferreting out and removing those evils which make against the city's health. These would serve as the first five of the ten ment entrusted with the salvation of a city.

Then for the other five: A High School Principal who conceived of education not as the imparting of information, but the maturing of personality and the shaping of character for noble service; a man of whom this might be said, as it was said of one schoolmaster: "Did you ever go to school to the old man?" one merchant asked of another, as a certain experienced teacher passed. "Yes." "What did you learn?" "I learned to be a man." Any school where a boy learns to be a man is a school indeed.

An Editor of a daily paper, able to make it clean, reliable, independent, fearless, carrying it on not as an advertising enterprise run in the interests of the counting-room, but putting into it the best of himself and making it an expression of the spirit of real journalism—such a paper as Oakland had in the "En-

quirer" when Frank A. Leach was manager and A. B. Nye was editor.

A Capitalist, upright in his private life, large-minded in his attitude toward industrial problems, with a genuine consideration for the human values at stake in the world of business, thus setting a noble example to all the men in the community who have the money and the capacity requisite for the control of large enterprises.

A man at the head of the Central Labor Council, himself possessed of wisdom, patience, integrity, and able to impart great stores of those useful qualities to the various labor unions affiliated with his organization.

A Pastor of a church, not content to merely keep the wheels of a certain ecclesiastical machine going, but intent on making himself the servant of the people and the prophet of righteousness, speaking steadily words of insight, of hope and of help, to the soul of the community.

Ten such men in any city—Oakland, San Francisco, Chicago, Sodom—would save it from the wrath of God and from the evil designs of wicked men. Let any city put its ten best men, picked, trained, efficient, in those positions of influence and the people will rally to them, making sure the victory for righteousness.

AS TO THE SUNDAY-SCHOOL.

W. N. Burr.

There is an impression abroad among the sons of men that the weakest, most jellyfish-like institution under the sun is the Sunday-school. Sometimes when men want a synonym for "boyish" or "inefficient" they use the term "Sunday-schooly," and they seem to think that term fits exactly. It would seem that even inside the church there is some considerable stir made over "the weak points in the Sunday-school system." In an article in one of the magazines recently we are told that "Not long ago a Lutheran clergyman went so far as to declare, in some remarks before the New York Board of Education, that he regarded the Sunday-school as 'the greatest foe religion has to contend with.'" An English clergyman, in a recent contribution to "The Nineteenth Century," in which he severely criticizes existing methods of instruction in the Sunday-school, "feels that the evils inherent in the Sunday-school system are so deep-seated that they cannot be cured." He proposes to abolish the Sunday-school. "Sunday," he argues, "is a day that seems to have been ordained for worship and rest, not for instruction. And if one-twentieth part of the energy now put into Sunday-schools were put into the organization of children's services, there would probably be a wider and more satisfactory appreciation of worship than is now the case."

Well—the Sunday-school has its weak points. So has everything else in this world. As a brother beloved not far away has said concerning the quest for religious truth: "We have not attained; we have not reached the terminus as yet on any of the great trunk lines of religious inquiry. We are scattered along at various way stations, knowing in part, seeing spiritual realities through a glass darkly, determined by the use of the part we know to press forward until we shall see face to face."

The Kingdom of God as conceived by Jesus Christ is absolutely free from "weak points;" but no organization of men and women, no church, no "Brotherhood," no school, has yet attained unto perfection. We must admit that the Sunday-school has "weak points" in its "system." But he is a poor spiritual osteopath who will declare that the Sunday-school has no backbone at all, just because he finds some "weak points in its spinal column. The Sunday-school was never more efficient, more up-to-date in its ideals and methods, than it is today. And it is on the march, facing towards the promised land of Greater Efficiency.

It is to be regretted that any clergyman of any church should be so blind to the strong points in the Sunday-school system as to be ready to declare that "the Sunday-school is the greatest foe religion has to contend with." Over against that thoughtless remark I want to set the following, which appeared as an editorial in the Los Angeles Times a few days ago. This editorial is headed "Sunday-Schools Good Still."

"Monday morning is the day of the week when the police courts are filled with the largest number of "drunks" and petty offenders. Did you ever find one of these who said he had spent even a part of the Sunday in church?

"The chain gang is a large body. Go out where they are working and at lunch hour make a count of how many of them were regular church-goers in the years of their criminal practices, or for some years before. You may find one here and there, but what proportion will they bear to the total number?

"A gang of boys just in their teens has been arrested at Hollywood for burglary. How many of them belong to families in which Sunday-schools are sneered at?

"The Sunday-school will be preferred to the loafers' corner by parents who have the welfare of their children at heart, for some time to come.

"For many ages the church will hold a higher place of esteem than the saloon in the minds of men and women who wish to live clean, peaceable lives."

A SAN FRANCISCO CITY MISSION.

S. C. Patterson.

(Early last Saturday morning, a day or two after Mr. Patterson had written the article under this caption, the building in which Mr. Westenberg had been conducting this commendable work was destroyed by fire. Not a few believe that it was of incendiary origin. But nothing daunted, this consecrated man is carrying on the work again only a few doors from his old location. We do not know the exact number, but believe it to be in the 500 block.—Editor.)

Recently I went down to visit the Whosoever-Will Mission on Pacific street. It is situated in the worst section of the district set apart by the police commissioners for the nourishment of vice, and the catering to sensuality. The mission is the creation of Mr. J. C. Westenberg, and is under his management. He is a remarkable man. Before the disaster in 1906 he had a mission in this same district, well equipped and effective. In the catastrophe he lost everything, and in company with many others fled to Oakland, where he stayed for nearly a year, not idle; for he soon had a flourishing mission. His heart was in San Francisco; therefore, as soon as conditions permitted, he returned and began work near his former location, for the conditions which demanded it were returning. His faith is remarkable. He came without money, rented a room and began his work. Now, in less than a year, he has a plant which, while not complete and fully equipped,

yet is a marvel. He rents a large hall, formerly a dance hall and saloon, at $150 per month. Also two basements, one at $25, the other at $30. These he puts to unique use, permitting the unfortunates who are houseless to sleep in them. To these places he has given the expressive name of "free flops." Here nightly from one to two hundred unfortunates are permitted to get under cover and sleep. No beds, no covering, just the floor and a platform around the room raised about four feet from the floor. But even this is better than the open air and a rainy sky. In addition he conducts two ten-cent lodging houses for men, the proceeds going to support the mission. The cost of conducting this work averages about $800 per month. This is raised largely by personal effort and faith.

Pacific street for two blocks beginning with Kearney is pandemonium. Saloons, dance halls and concert places abound. The air is split with discordant music. The sidewalks, which are narrow and broken, are crowded with men, mostly young, though occasionally a gray head is seen, pitiful in its degredation. Flashily dressed women, loud talking and bold, press through the throng of men, receiving smilingly coarse remarks. The whole atmosphere is tainted so that it is unpleasant to the nostrils. In the midst of this is the Whosoever-Will Mission.

The night I went to visit it followed a wet and cold day, hence the night was unwholesome and squalor accentuated. In the midst of the discordant dance music could be heard another note which evolved itself into a gospel hymn, accompanied by an organ. A crowded sidewalk indicated the mission which was occupied by about 250 men sitting on chairs and many standing in the rear. The room was warm and the unfortunates who had seats were sitting so as to show their weariness; here and there were some asleep; probably they had walked the streets all day.

The service began. Songs were called for and sung with heartiness. Mrs. Westenberg played a small organ effectively; she was assisted by a piano and mandolin. A season of prayer was enthusiastically entered into, and the outpouring of words for God's help and expressions of thanks for blessings was inspiring. Testimonies were in order. Man after man arose and told what God had done for him. Clean, bright-eyed, enthusiastic were the speakers, and the genuineness of some of the words was borne into the heart by their fervor. The superintendent read a Scripture lesson and commented in such a way as to drive the thought of the destructiveness of sin home to the hearts of the listeners. The devil is a fact; hell is a place, and eternal damnation is a fiat of God. It is effective. The superintendent called for me, telling the men that I am a minister. They are interested, and I fancied they queried, "What will this sky-pilot have to say?" I wished I had not been called, but seeing I was I threw myself into it, and for a half-hour expressed myself more plainly than I have done since I was last there. How one's theoretical theology disappears when he faces a congregation that is frankly wicked and miserable, which misery is the result of sin openly acknowledged. When I quit talking the superintendent called for men to raise their hands who desired the prayers of the Christians, fifteen hands were raised. Then he said, "Who will come forward to this rail and pray for himself?" Twelve responded. A most interesting half-hour followed; men confessed their sins and prayed for forgiveness. They arose to their feet and testified. What testimonies were given! One man, about 35, told his story; a German, well educated, speaking six languages. He had been a Christian. Three years ago he fell away from grace; lost his wife and children, his position as bookkeeper in a Tacoma firm; began to drink, drifted from one place to another, sinking lower and lower, becoming an anarchist. He wandered into the mission, and there heard God speak to him through the speaker of the evening, and putting his hand in mine, said: "I am going to be a better man with the help of God." The superintendent shouted "Glory!" Others gave their experience and pledged themselves. One gave to Mrs. Westenberg a sack of tobacco and an old pipe.

At 11 o'clock the helpers passed around the hall with cups, and every man received a cupful of hot coffee which they eagerly swallowed. Then those who had no place to sleep were invited to use the "free flop," and over one hundred and fifty accepted it.

With deep thought I took the late car for home and pondered upon the evening's experience. The work of such a man is splendid. He stands in the midst of destructive forces and points men to the love of God. He is an effective witness to the Savior's love for the unfortunate. I was gratified that it was being done and sorry that I could have such a small part in it. Last year the church I serve received but one person on confession of faith. O Lord, why is it? Mr. Westenberg should have the hearty support of every Christian in this city, for he is a voice for God in a wilderness of sin. I shall increase my efforts in my own field, enthused by what I saw and the evidence that the grace of God is sufficient.

JOHN R. MOTT TO VISIT THE COAST.

Mr. John R. Mott, General Secretary of the World's Student Christian Federation, will visit California next week, giving four days, March 17--20 inclusive, to the University of California and adjacent institutions, the next two days to Stanford University, and two days to Los Angeles and vicinity. He is making an extremely hurried visit, and will be hard put to it to fulfill the engagements which await him. Mr. Mott is regarded as one of the leading spirits in the whole student religious movement, and his presence in California is eagerly looked forward to by the various special Christian interests on the coast. He is expected to address the University students at Berkeley, to confer with the leaders of the local Young Men's Christian Associations and kindred leagues, and in particular to give a series of four lectures before the combined theological seminary faculties and student bodies of the bay region, together with interested ministers and laymen. The subjects which will be presented are:

(1) Why More Young Men of Ability Are Needed for the Christian Ministry at the Present Time.
(2) Factors and Influences Which Militate Against Securing More Young Men of Ability for the Christian Ministry.
(3) Direct Causes Influencing Strong Young Men to Enter the Christian Ministry.
(4) Indirect Causes Influencing Strong Young Men to Enter the Christian Ministry.

At Mr. Mott's suggestion, the seminary faculties have set aside the 17th and 18th for these lectures,

two being delivered each day; the precise hours will be announced later in the daily press.

Regular lecture courses will be adjusted to allow of full attendance of the students at Mr. Mott's meetings.

New strength will be added to the Christian forces of the state through Mr. Mott's visit.

E. T. EARL LECTURES.

Of Pacific Theological Seminary.

The annual course of six lectures on the E. T. Earl Lectureship foundation of Pacific Theological Seminary, Berkeley, will be delivered during the period of two weeks, from Tuesday, March 24, to Tuesday, April 7; the latter date being commencement day at the seminary, the last Earl lecture will form an interesting feature of the customary exercises. Specific details as to dates, place, etc., will be given later. The following schedule of dates will, however, probably be followed: Evenings of March 24, 26, 30 and 31, April 3; and morning of April 7. The general theme of the lectures is, "Problems in Moral and Religious Education," and the topics to be presented are:

1. The Attitude of the Ministry toward New Truth.
2. The Contribution of the School to Church and State.
3. Gains and Losses in Modern Education.
4. Modern Uses of Ancient Scripture.
5. The Humanizing of Study.
6. The Need of Ethical Leadership.

The intention of this lectureship foundation is to provide eminent speakers upon themes calculated to promote Christian thought, in the most widely accepted sense; this gives an extensive range for choice of subject. The seminary has certainly fulfilled the intention of the founder in the courses already offered. Professor Henry Van Dyke of Princeton gave the course in 1905, being preceded and followed by other men of national reputation. The lectures are designedly popular in their nature, and the public is cordially welcomed; no charge is made for admission.

As mentioned in last week's Pacific the lecturer this year will be President William Herbert Perry Faunce, D. D., of Brown University, Providence, Rhode Island; of which institution both President Faunce and President Wheeler of the University of California are graduates. President Wheeler has secured Dr. Faunce for the Charter Day address at the University, Monday, March 23; and the presence of this popular speaker on the coast will be the occasion of several other public addresses and a number of social gatherings.

Dr. Faunce has been president of Brown University since June, 1899. Graduating from Brown in 1880, and from Newton Theological Seminary in 1884, he took the pastorate of the State Street Baptist Church, Springfield, Mass., which he held for five years. In 1889 he undertook the leadership of the Fifth Avenue Baptist Church, New York, resigning it, after ten years' service, to assume his present position. Dr. Faunce is well known as a contributor to religious and other periodicals, and ranks very high as a public speaker. As a pastor he attracted a large "outside" hearing to his services. He has lectured at several of the more important universities of the East and Middle West, and is this month to give the Lyman Beecher lectures at Yale, immediately prior to his coming to Berkeley. The officers of the seminary anticipate that this year's course will be one of the finest which they have ever offered to the community around the bay.

NOTES AND PERSONALS.

The San Diego Association will meet at Escondido on the 28th and 29th of April.

Twenty-four new subscribers have been secured at Santa Cruz and thirty-one at Alameda. Congratulations to Pastors Orr and Hitchcock!

Do not fail to read what our Oregon correspondent says concerning the recent personal work done by the Rev. Dr. House in Spokane, Washington.

One of our Los Angeles subscribers sending in his renewal of subscription, writes: "We can hardly afford it these times, but would rather do without something else than our Pacific."

The Rev. Edgar H. Price, pastor at San Bernardino, sends us the names of six new subscribers with the words: "I wish I could make it more; but this seems to be my limit at the present. Hope you will get enough to make it go, for **the paper is a necessity for this section.**"

The church at Sacramento carries on its weekly calendar the words "The Mother Church of California." The membership has reached 321, three persons being received at the last communion service. We notice that the names of the new members received are numbered 1112, 1113, 1114, respectively.

The busy men of Market Street Church, Oakland, who went with their pastor, the Rev. Griffith Griffiths, to the service at the King's Daughters' Home in Alameda, last Sunday afternoon, bear witness to having received more than they gave. There is joy in Christian service. "Living is giving; and giving is living."

All our subscribers are asked to read what we say about the new postal ruling, and to act accordingly without delay if subscription is due a year or more; or if it is due nearly a year. The labels will be found correct except as to some of the names put on the list during the last few weeks. These will be changed next week.

The Rev. O. F. Thayer, pastor of the church at Kern City is spending a few days in this vicinity in the interests of the church and is purchasing some of the material for the new building. A chapel that will seat from 150 to 200 is to be built, making the total cost of lots and building about $4,500. The church at Kern has grown from a membership of nine to forty-five in one year. It is a promising work, and one worthy of aid.

The Rev. W. T. Patchell of San Jose gave the ministers of San Francisco and vicinity last Monday an illuminating review of Luther Burbank's book, "The Culture of the Human Plant," having as his subject, "The Gospel According to Burbank." He believes that Mr. Burbank has found "the profound scientific verification in the plant world of the gospel of him who spake as never man has spoken." Next Monday Pro-

fessor Howison of the University of California will speak on "The Relation of Pragmatism to Theology."

The pastor and deacons of the First Congregational Church, San Francisco, went last week to one of the leading hotels in the city and there administered the communion and received into church membership a man and his wife, one of whom on account of illness was not able to go to the sanctuary to be so received. The people were well along in years. Their confession of Christ and entrance into membership with the church was on their own initiative, having come to the conclusion that so far something highly important had been left out of their lives. Week by week the First Church is finding its field of service again, in part, as a down-town church in the hotels and apartment houses that have sprung up all over that part of the burnt district during the last year.

A WORD TO EVERY FRIEND OF THE PACIFIC.

The New Postal Rule.

The authorities at Washington make it necessary for us to ask that all persons owing subscription to The Pacific for one year or more remit before April 1st. After that date it will be necessary for us to take from the list the names of all who are owing for that length of time or put a one-cent stamp on each paper sent to persons that long in arrears.

Examine Your Label.

The little slip of paper pasted on the copy of the paper going to each subscriber, or on the wrapper thereon, bears date showing the time to which subscription is paid.

Every person whose date is back of April 1st, 1907, should remit at once.

And all should watch their labels and see to it that subscription is not any time due for more than one year.

Friends of The Pacific, see to this! The paper that has served the churches so long and so well must be maintained and perpetuated!

NOTES FROM THE HOME MISSIONARY FIELD.

A missionary in a southern county was in need of a horse to take him to widely separated, outlying stations. He stated his need to the Home Missionary Superintendent, hoping that some one might be found in the "bay region" who could provide a horse. Later the missionary wrote: "My prayer for a horse is answered —partially, at least; it's a mule; but sure-footed. One of our business men has offered me the use of it to ride whenever I want to go to an outside point."

A missionary in another county writes: "Often my heart is sad and lonesome when I think of this great county and so little being done. A young lady came into town to attend high school here. Sunday evening she was at church. **She had never been in a church before in her life.** I think when you have seen all this county you will feel that we must have men in here."

MEMORIAL SERVICE.

The Woman's Home Missionary Union in place of its regular quarterly meeting will hold in Oakland First Church, March 19, at 2:30 p. m., a memorial service in memory of Mrs. Frances L. Williams, former president and late secretary of the Union.

THE NEW EDUCATIONAL ENTERPRISE.

The meeting of the ministers of San Francisco and vicinity on Monday of last week to listen to a presentation of the movement to build up the educational work started by Dr. Harwood at Paradise, in Northern California, in such a manner as to enable it to meet adequately the needs of the times, was one of great interest.

The matter was first presented by Dr. Harwood and Dr. C. G. Baldwin in such a manner as to win approval; and when later Mr. Compton read the paper which is printed in this issue of The Pacific there were none present who did not feel that the opportunity was one which should not be allowed to pass unseized.

We find that our space will not allow us, after giving place to Mr. Compton's paper, to report in detail this meeting. Suffice it to state that a committee consisting of the Rev. Drs. J. K. McLean, George C. Adams and R. C. Brooks was appointed to report on the project at the next meeting. Their report made last Monday was unanimously adopted. It is worthy of note that Dr. Baldwin, who so earnestly and ably championed this cause, was not at first favorable to it. But thorough investigation led him to the conclusion that it was an enterprise that **ought** to be encouraged and fostered, and one that can be made to succeed.

The resolutions adopted at the meeting of the ministers are as follows:

Whereas, We have listened to a comprehensive statement concerning the property and the plans of the Paradise Polytechnic Institute, together with a conservative estimate of the essential features in its present situation and so far as they can be forecast in its future development; be it

Resolved, That we place on record our conviction in the following particulars:

First. That such a school as is proposed, for the practical training of captains of industry under Christian influences, is greatly needed.

Second. That the location at Paradise is in all respects fortunate for the purpose, adjacent as it is to the great forests, mines, water power and an exceedingly rich agricultural and horticultural section.

Third. That the school has found in Mr. Compton one whose thorough training, conspicuous success in practical affairs, and whose sterling Christian character, coupled with his lofty idealism, admirably fit him to bring the school to the largest success.

Be it resolved further, That we recommend to the Congregational churches of Northern California:

First. That the pulpits be open to Mr. Compton or any other authorized representative of the school that our congregations may become thoroughly informed concerning the enterprise.

Second. That our churches take the problem of the adequate support and endowment of this institute under cordial and serious concern.

In saying this we suggest that the management recognize the financial difficulties through which the country has been passing, the end of which has not yet been reached; and the heavy financial obligations which the churches have to carry, and wait with patience the co-operation of the followship.

Religion is a constant struggle toward God. The shrines along the road mark the success of the struggle.

THE PROPOSED POLYTECHNIC INSTITUTE.

(The following admirable presentation of the movement for this Institute was made by Mr. C. S. Compton at a meeting of the Congregational ministers of San Francisco and vicinity. It had great weight with all who heard it. Its publication was requested unanimously, so that through it there might come to others also the impression that the movement is one that should be encouraged and fostered.—Editor.)

My training has been that of a man of action and not of words; of the formation of materials into utilities, and not in scholastic developments. For this reason I am not prepared to address this gathering in a didactical way on educational matters; for the men before me, in this respect, are wiser and more experienced than I. Nevertheless, I am the representative of an idea worthy of your earnest consideration—an idea, not new to you, yet immatured; one that will work out its own destiny if properly fostered and directed; an idea that has been presented to you informally, but of which we now desire your authoritative approval.

In my nomadic life as a civil engineer I have been brought into contact with all sorts and conditions of men, and especially with those who are carrying on the industrial work of the world. Among this vast army of men, perfecting the highways of the world's traffic, who are tearing down the walls of sectionalism and bigotry and making possible the universal brotherhood of man,—Among this vast army that has come under my observation I have found few who are Christians. These men who are performing tne constructive work for the world's material advancement are the implements God is using to remove the misunderstandings of sectional differences. The more limited our horizon the more set is the feeling that all outside of our immediate observation are barbarians. So these men are powerful factors in the removal of bigotry; but a negative condition is not what is needed. It is not enough to eliminate that which is harmful; we must substitute that which is beneficial. The man with the evil spirit cast out was afterwards in a worse condition than formerly; for, with his house swept and garnished, the evil spirit retruned with seven others, for there was no one to oppose them. Man's plan for righteousness is to cast out the evil spirit and clean up the house. God's plan is to fill the house with spirits of usefulness and power, working for righteousness, making it impossible for the others to enter. We find God's plan successful, while man's plan always fails by stopping short of the essential force that makes the reformation perfect. The obvious question that arises is: Are not the educational methods, carried out under the auspices of the churches, too narrow in their scope? Have we comprehended the situation as it really exists, and are we winning the men of the world to a realization that they are not being trained up to their full efficiency? In Swedenborg it required the mystic, the vision of other and greater things, to round out the life of the engineer. We must be taught to understand that to tear down our barns and build greater, so as to say to ourselves: "Eat, drink and take thine ease," is not the fulfillment of our destiny; but while we realize that these things are necessary, we must seek first the Kingdom of Heaven and its righteousness.

Young men with Christian training and a general education are discouraged when they first face the exactions of the work set before them, to find themselves far outclassed by men, who are trained in the school of hard knocks and daily experiences, who sneer at their faith.

Are the churches in their educational training securing the full efficiency of their working forces, or is a great percentage going to waste? Why should we not educate our men of industry to uphold the hands of those who are disseminating the spiritual force that is to win the world to the Carpenter of Nazareth? Why should not the church train those who work as our Master worked—the Master Mechanic who should control all industrial activity and direct the laying of the foundation of each superstructure we are erecting for eternity?

The answer, to me, is as obvious as the question. We have not expanded as we could, and I deem that the time is ripe for the church to reach out and take possession of her own by entering into the field of all activities. When Christian young men and women with practical business, scientific training, are turned out of our schools, outclassing the man who sneers, with skilled and perfectly trained intellects, working along the lines of least resistance, then will the church have power.

It is a prevailing opinion among those who are ignorant of the facts, that successful men with scientific attainments cannot be Christians. This conclusion is reached from the fact that the majority of them are not, especially among those who come in contact with the activities of everyday life. This is an immense handicap to the advancement of our cause, for the masses unconsciously look to the materially successful man for their standard in ethics. It can be readily seen that if we turn out men with a purpose in life that recognizes that they are building for here and hereafter, with their capabilities trained to handle successfully the tasks set before them, that we will have established an incipient standard that will generate power in a geometrical progression, and as the individual factors increase the power becomes unlimited in its results.

If the generals of this industrial army are Christians the army will soon be what their leaders make them.

Corruption in high places turns the masses to infidelity, but righteousness turns them to God. Why not then educate the young men and women who are to beocme the leaders of our industrial development—men and women who will command respect because they are capable of producing results that can be capitalized and are, therefore, efficacious?

Most theoretical men with unlimited capital can erect a durable structure, but it requires the skilled engineer with limited capital to produce permanent results that will pay. Most schools of technology are restricted in their usefulness because their instructors are recruited from their own graduates or from graduates of other schools, whose sole qualification is that they have distinguished themselves by application to their course of study. These men are without practical knowledge and are generally ignorant of the fact that formulated knowledge is mostly empirical in its application to industrial forces.

This is the secret why so many men of little education, but a wealth of practical experience, outrank the college graduate, who at once concludes that his sphere of activity is on a plane above those who are operating around him, when as a matter of fact he is experiencing that "a little knowledge is a dangerous thing." He has constructed the body for his life's work, but into it has not yet been breathed the living soul, the vital principle, that gives it its ulitarian force which is the supreme good in the industral universe. The schools must recognize that as a rule the resultant of practical life comes from experimental knowledge first and is afterwards formulated.

"The boomerang is the product of an age-long empirical use of throwing weapons, and not the product of a mathematical law, laid under contribution in the perfecting of it." The telephone and phonograph are products similarly arrived at, in so far as the experimental idea is concerned; while the strength o f materials is empirical, in the application of strains to formulate the resulting stresses. In agricultural and horticultural engineering is the same shifting of conditions, as applicable to each other with the recording of the results. No man originates; he discovers! While this is a well-known fact, yet as a rule our schools turn out young men unaware of it, who are in a constant state of high tension in attempting to apply their knowledge and are surprised to learn that they need a transformer before they can get down to a working basis. Let us prepare for the day when the forces of the world, working out its commercial and industrial destiny, shall be dominated by Christian ethics.

I believe it is a Jesuitical saying: "Give me a child until he is twelve and you may take him afterwards." However that may be, the tendency of the times is to demand that the coming men of affairs shall have industrial training. Let us provide, therefore, that he shall gain it in surroundings where God is honored and the Lord served, so he may be fortified against the day of opposition when he learns that men honor one another for wrong-doing.

Nearly four years ago I moved my family to Paradise, and immediately became interested in Dr. Harwood's plans to establish an academy at that place. Upon further consideration we concluded to change it to a polytechnic institute. This was the embryonic stage that had its conception in the mind and heart of him, who through wearying opposition and cold indifference from those he would aid, remained steadfast, cheered with the vision of things to come. Praise is due to Dr. Harwood, who through his unselfish devotion to this work, has made it possible that we should assemble to consider its further advancement. Through days, months and years he has labored with practically no compensation, advancing money from his own

private, and I fear, meagre resources,, laboring on to redeem a community from ignorance of God's laws and man's resources, his only reward criticism and misjudgment. In spite of this he has never faltered, seeing clearly the wonderful possibilities capable of development through faith and perseverance. From Mt. Diablo to Shasta, and the summit of the Sierras to the Pacific, a mighty expanse of territory has been lying dormant and undeveloped, but is now rousing to a realization of its needs, and without a Christian school!

Shall we not train the men who are to construct its highways and railways, its bridges and buildings, its canals and power plants, confine its flood waters and develop its agricultural and horticultural possibilities, teaching the supremacy of man over nature, wherein God has given him control?

There is not the slightest doubt of the need of this school! There are few localities of the extent and population of the Sacramento valley that have not Christian schools of some sort. The field is broad and the soil virgin. As we sow today so shall we reap. Let us sow bountifully, putting our faith in the "Lord of the Harvest," and we shall reap beyond our greatest hopes.

The day is not far distant when thrift and progress shall fill this valley with myriads of homes, whose sons and daughters must be either for or against us. Let us today open the way that this development may be for God and righteousness and not for Mammon and selfishness.

Prior to the first of this year I have had many dreams of the growth of this institution and its final outcome, and they all pictured success and never failure. But it never occurred to me that I should ever be more than a secondary factor in producing this result. I considered that as Chief Engineer of what will probably become one of the world's great electric interurban systems I was nearing the zenith of my professional career, which, of course, was gratifying to my vanity and assuring to my financial necessities. At this time Dr. Baldwin startled me with the proposition that I resign from my present work and enter on the duties carrying out the new idea as president of this Polytechnic Institute. My first feeling was that it was preposterous to entertain such a proposition, with my large family to maintain, and having recently made some investments, that have left me indebted to the amount of several thousands of dollars, that would be a small matter to meet retaining my present income, but would be a slow, weary process if I gave it up. From this point of view it did not look encouraging. Then I considered that my training has been entirely foreign to the preconceived ideas of what is necessary to fit a man to be at the head of an institution of learning. There was but one thing that caused me to consider the proposition, and that was a statement of Dr. Baldwin's that if I refused he did not know where to turn for another. This statement was not conclusive to me, for my experience is too matured to be deceived into the feeling that God's only resources are tied up in me; but it did make me feel that possibly He was calling me to this work, and that I had better be sure of where I stood before coming to a decision.

I finally decided to place conditions in the way of my acceptance, and, if conceded, I would feel that my duty was clearly outlined. The conceding of these conditions would prove the faith of those who carry on the Lord's work, and I should then deem the call specific and would have no further hesitation, for while secondary to many in learning, I probably outrank them in executive and practical knowledge with which I can take the learning of others and whip it into a line of battle, where they might fail.

I have through personal determination and organization been accustomed to coerce men into producing results that were susceptible of capitalization. I feel that this same method that has taken raw recruits from the schools and trained them to produce these results will also take young men in their theoretical preparation and turn them out of this school far in advance of what has been accomplished heretofore.

We are still in the Middle Ages in educational matters. We load down our young men with a heavy weight of armor and tell them to go forth to the fray; to meet the men outside armed with repeating rifles. I feel that my training has been such as to enable me to arm our young men also with repeating rifles, so they will be equipped offensively as well as defensively.

I have been asked to state the motives that prompt me to resign from a lucrative position at a time when I am nearing the zenith of my professional career, when my income is and would be many times more than I can expect from this work. This is a difficult question to answer, for very few of us can analyze our own motives and be sure we are right, because self-deception is the most insidious form of error. Another thing that caused me to hesitate was the memory of that universal experience among Christians of mistaking our will for God's will.

But it began to appeal to me that in spite of the fact that there may seem to be a scrifice on my part, owing to financial and professional differences, in reality there is none. Years of scientific thought and work have not effaced that within that prompts "the search after the great, that is the dream of youth and the most serious occupation of manhood." However dormant it may be this spark is vital in every one. The heart swells to it at the most unexpected promptings, while our most intimate friends are ignorant of its existence. The material things of the world are the least, and who of us does not yearn for the greatest:

If it is within me, and my being were capable of the expansion, I had rather be Booker T. Washington, carrying out successfully an idea, dominating all factional sectional and racial differences, than to be chief engineer of the Panama Canal. But, above all, I "had rather be a doorkeeper in the house of God," if he calls me to the work. Do you call this sacrifice? Sacrifice of what?—The weights that hinder, that the soul may rise unfettered to do the bidding of its God.

Since my Christian experience began I have never cut out some desire or my own in response to an imperative call to duty but that with retrospective vision I have seen clearly that my reward was greater than if I had carried out my own wishes. In fact, I now consider this would be another promotion in my life's work.

Above all, I realize that "Promotion cometh neither from the east, nor from the west, nor from the south, but God is the Judge; He putteth down one and setteth up another." I consider this a work to exercise the genius of perseverance, strengthened with an unwavering faith, coupled with experience and understanding. Who could look for greater honor than to be given power and authority to develop Christian character, capable of directing the world's industrial work? This is not sacrifice, but reward.

We have now reached the period in the life of this undertaking when substantial results must materialize from our efforts. If this is a new birth, it must possess the three attributes of life—unity, continuity and adaptability. There must be an enthusiastic unanimity of purpose with its vivifying powers to give the essential force to all we may do.

If this is for the upbuilding of the Lord's kingdom, let us be unanimous in our support and put God to the test as he asks us to do. Let there be perseverance, that the continuity be unbroken, proving whether this idea be adapted to the growth of the Christian life—if the seed be sown in this ground, heretofore untilled.

The first thing to consider is, what stage have we reached in the life of this undertaking and into what has it developed?

Second. What is lacking and what are its further needs to put it into a condition, to give it the necessary power to utilize the present forces to carry out this idea?

Third. Have we the resources to supply what is needed, and if so, will we use them?

I should judge that an analytical tension at a time and occasion like this would not be conducive of the best practical results. Let the idea dominate and become coercive through comprehensive reaches. Then the lines of demarcation of its subdivisions will be laid down through the Board of Directors. Let this convention determine the forces from which the board will direct the resultant. Nevertheless, without going into an exhaustive consideration of the above questions, which at this time I am not prepared to give, I will suggest the answers briefly.

First. We have a building on which has been expended about six thousand dollars. A balance of about five hundred dollars is owing. One hundred dollars of this amount is promised from reliable sources, practically reducing the indebtedness to four hundred dollars, if we do not consider the amounts advanced and given by Brother Harwood. This latter must, of course, be taken into our accounts as soon as possible. We have a deed to twelve acres of land on which has been erected the present building. We have now three instructors, besides Dr. Harwood. The curriculum outlining their work is a combination of grammar

school, high school and what is called a business college. This has met all the requirements of the demands in the past. There are in attendance twenty-five scholars. The Institute is passing the period of childhood and is entering on that of adolescence, developing the nucleus for higher educational forms.

In answer to the second question the building is incomplete, the porches never having been built. The interior is still unfinished. It is heated by stoves, and the result is very unsatisfactory. Provision should be made for a heating plant. The present water supply is a well from which the water is carried by hand. The building should be plumbed and a pumping plant established. A laboratory is also needed. A boarding hall capable of accommodating about forty pupils should be erected at once. The gist of the whole thing is that it will require about eighteen or twenty thousand dollars for this work, about ten thousand dollars to complete and equip the building and the balance to erect and furnish the boarding hall.

These figures are of a very general nature, as I have not had the time to go over the details, but they are about what we should work to for the preparation for next year's opening in September.

I have been promised that the Institute will be supplied with all engineering instruments and equipments, together with all data of a practical nature from the Civil, Electrical and Mechanical departments of two railroad companies. The value of this acquisition alone will amount to thousands of dollars.

This is not a revolutionary idea, but a co-operative one of forces that have been working along diverging instead of converging lines. Consequently the curriculum must be along a different line from these heretofore preconceived. This is the most important consideration to be worked out by the board of directors and from the experience of men of wide educational knowledge, utilizing all that is best wherever it can be found. This requires immediate consideration, yet will take years to develop as we grow in wisdom and understanding. Fortunately, this is along the lines of our natural development; for it would be folly to attempt to attain our full stature at once and to now solicit students for the higher collegiate course. Still it must be in as far is possible thoroughly considered now, for the preparatory or foundation work must be planned to grow into that which is to come. We, of course, must have instructors. The buildings must be maintained and heated, so we must have a janitor and fuel, etc., etc., all of which will require money for current expenses. I would estimate these expenses for the coming year—1908-1909, at about six thousand dollars. This in an incipient way answers the second question as to what we are lacking and what I consider are our needs at this time to prepare for the real entering upon this work, which will properly commence one year from next September. It will require that time to mobilize our forces. We will then know what we want and will put implicit faith in the promise, "Ask and ye shall receive."

The third question is for you to answer.

There may be some hesitation in the minds of many, feeling that the time is not propitious in the life of this undertaking. Neglect now may stunt its growth. It is a child born unto us by the power of God, to stand for righteousness, and its growth must not be dwarfed by neglect.

Don't forget that no change has taken place in the physical conditions of the country. There is just as much money, or more, than there was a year ago. The crop prospects were never better, and "God is the same yesterday, today and forever." It is man alone who thinks that which does not exist, and as he is led so will he follow.

Let us then unanimously decide that the command, "Forward!" be given, and all opposition will give way to our advance.

I stand before you a plain man, limited in expression and faulty in utterance, but the spirit of the moment is upon me and I speak with prophetic authority that the seed sown today shall fructify and the harvest shall be power for the church and honor for God.

Los Angeles, Salem.—New things for Salem: They have a new church building, completed about a year since, under the direction of Dr. N. L. Rowell. Now they are building a new parsonage. They have a new pastor—Rev. M. Thompson—yet Salem does things in the spirit of the old-time religion.

Among the Churches.

California.

Fitchburg.—A series of cottage prayer meetings in different parts of the parish is proving valuable.

San Francisco, Mission.—A call has been extended to the Rev. R. K. Ham of Grass Valley. The Mission Congregational Church is a union of the Third and Olivet.

Berkeley, Park.—Ten persons were received to membership at the recent communion service, four on confession. There is an increased interest in aggressive work.

Oakland, Pilgrim.—The addition to the building designed for Sunday-school purposes and for the better accommodation of the boys' club is well along toward completion.

North Berkeley.—The parsonage building is finished and is now occupied by the pastor and family. It is situated across the street from the church, and represents an expenditure of $6,000.

Fresno.—On Sunday, March 1st, the membership of the First Church was strengthened as follows: Restored to membership, 3; added by letter, 9; received upon confession, 13; total, 25. On the same day there were added to the Japanese branch church, 5, 4 being baptized.

Whittier.—The Whittier Church is beautiful for location; strong in a united membership; happy in the ministrations of the new pastor, Rev. Alexander McGregor; truly thankful and rejoicing in the accession, the first Sunday in March, of 21 by letter and 11 by confession. Improvements to the extent of $600 are to be made on the parsonage.

Los Angeles.—The "Fellowship Conference"—taking the place of the ministers' session that meets at First Church every first Monday of each month, proved, at its first meeting last Monday, a decided success; 200 were in attendance. The ladies of the First Church provided a 25-cent lunch, thus keeping them all together and greatly helping the fellowship.

San Francisco, Bethlehem.—The service last Sunday morning was in part one in celebration of the improvements made recently on the church building. These improvements which included new oak pews cost $550 and have been paid for in full. The work at Bethlehem is prospering under the leadership of the Rev. O. L. Corbin, who came to it last year from Southern California. Two persons united with the church last Sunday.

North Pasadena.—The North Pasadena Church is rejoicing that their $1,700 organ is ready for use. A large chorus choir, under the leadership of Mrs. H. A. Sanford is proving a very efficient means of reaching the young people who are attending church as never before. At last communion two by confession, three by letter, united with the church, which has now a membership of 165. Rev. Geo. N. Morrison is the pastor.

Garvanza.—Dr. N. L. Rowell, securing the help of Superintendent Maile, Evangelist Haddon, Dr. Horton and others, has conducted a very successful and well-attended series of evangelistic meetings for the past three weeks. The church was greatly quickened; many new people were attracted church-ward, eleven uniting with the church last Sunday; others expected to come later. Take note that the old-time gospel still wins the people.

Los Angeles, West End.—Dr. Hill met with great encouragement in his plea for Home Missions at West End Church. This church has of late made very substantial and attractive improvements to the interior of its house of worship. About $800 was expended, which was quite a burden for a small church, yet they gave $50 to Home Missions, which was more than their apportionment. There were 89 in Sunday-school last Sunday. Rev. F. A. Field, the pastor, is seeing the fruits now of faithful work.

Paso Robles.—The pastor, the Rev. George L. Marsh, is much encouraged with the general interest among the people at Paso Robles. The church now has a membership of 41; a Sunday-school of 56 and an active Endeavor Society of 23. The church is leading in a movement for the better g overn-

ment of the town, which is likely to have as one of its results a diminution of the number of saloons. A Mission Study Class, made up of the young people in the Congregational and three other churches has proved a success.

Etiwanda.—The past year has been a fruitful one at Etiwanda under the leadership of Rev. S. G. Lamb. A fine parsonage of eight rooms had been built and completed, finances have been advanced and generous accessions made to the membership of the church. The Sunday-school and Endeavor society are well cared for and all departments of the work are well in hand. Mrs. Lamb is a district superintendent of Homeland Work, and under her leadership benevolences are enlarged. The home and foreign work are each well remembered.

Ontario.—The Ontario Church is generous with their pastor, Rev. C. H. Secombe, permitting him to spend several Sundays away to present the cause of Home Missions. He visited San Diego, National City and other places, and again next Sunday at Saticoy. Mr. Secombe has a pastor's class of 40 boys and girls, which he teaches for three months on the essential elements of a Christian life, preparatory to becoming members of the church. Sunday one by confession, three by letter united with the church. Ontario ranks among our best and strongest churches in Southern California.

Dolgeville.—Dolgeville Congregational Church is an outgrowth of the Bethlehem Institutional work, under care of Dana W. Bartlett. The work in this thriving manufacturing place has prospered until now as a mission, but in the future it will move forward as a regular church. They have called Rev. John Thorpe as pastor. They have a membership of 41; Sunday-school enrollment of 69; an average congregation of 40. The outlook is good. The pastor reports that "the women here are the best men in the church." Something doing; results sure when a pastor has a band of consecrated women to help.

Los Angeles, First.—The "Young Men's Committee" is co-operating very successfully now with Dr. Wm. Horace Day, making his evening service a success and an inspiration. The Boys' Brigade, 60 strong, under Captain Bryant, it not only "military," but is down to real spiritual work. Captain Bryant is active for the boys' spiritual uplift, and his work is fruit-bearing. One Wednesday night they marched into prayer meeting in a body. The effect was inspiring; but no more so than their testimony and song and prayers. The Men's League also is up and doing. Have just raised $1,200 for pavements, and are still at work for more to be used as needed. The League is also holding neighborhood circle meetings, which are social and spiritual in tone and purpose. The First Church is doing and is not weary in well-doing.

Petaluma.—The Men's Sunday Evening Club is a recent organization in the church at Petaluma through which much good is coming to the church and community. It has for its motto, "Men Working for Men." The membership has reached 70, in which are included about 50 men who are outside of church membership. The club has for its object not only the sustaining of a Sunday-evening service which shall appeal to men, but such social and literary entertainment as may be required from time to time. Under the leadership of the new pastor, the Rev. R. W. Rogers, the work at Petaluma is in a prosperous and promising conditions. The church sustains two mission Sunday-sschools—one in East Petaluma and the other at Mt. View—which are of much good to the communities in which they have been established.

Long Beach, Plymouth.—Fourteen persons united with this church at the February communion. In January 41 united, and in November 33—a total of 88 in four months. Plymouth Church has more men in proportion to the membership than any other church in Southern California. The Evengel, the little paper published in the interests of the church, says: "Plymouth Church believes in men." "Plymouth Church men are social men." "Plymouth Church men keep step with the pastor." "Plymouth Church men are united for Christian work." These quotations show the spirit of the church, and account considerably for its growth. Perhaps the best and most suggestive note in the Evangel in connection with others is this: "Plymouth Church wants more men who will join the men we have in getting other men to do Christian work, that all may know Jesus Christ as the Saviour of men. Other churches, perhaps, if they had some one like Dr. A. H. Lindley, willing to teach a Bible class, would have more men. The Doctor gave a fellowship supper recently at which 46 were present—doctors, lawyers, mechanics, clergymen and others. Plymouth seems to have the right sort of a consecration of its men to win men, and widely there is and will be rejoicing over their success.

Monrovia.—Our church in Monrovia was one of the earliest to be formed in Southern California. During recent years a heavy removal of members caused a suspension of the work. Recently the incoming of Congregational families reopened the question of resuming life and work. A strong committee conuducted preliminary matters and united with the Home Missionary Society in extending a call to the pastorate to the Rev. Ansel E. Johnson of Riverhead, N. Y. Mr. Johnson began his pastorate on February 1st. On Sunday, March 1st, a memorable communion service was held in the afternoon. Professor D. H. Colcord of Pomona College preached the morning sermon, in wihch most interesting reference was made to his labors with this church as the first pastor in 1887. At the communion service Rev. Mr. Johnson admirably reviewed the recent steps taken, he was then received into the church and to the fellowship of our ministerial numbers by Secretary John L. Maile. The pastor then addressed the church, performed the rite of baptism upon a young man and received 25 men and women into fellowship. Prof. Colcord followed with a sacramental address and administered the bread. Rev. Warren F. Day, D.D., of Los Angeles First Church, and from whence a number of the members came, presented a felicitous analysis of the situation and of the speakers and presented the wine. The spirit of the occasion was eminently helpful and inspiring. A resident lady friend had given $150 towards repairs of the church. An attractive vestibule is added and the interior renovated in fine taste. This able pastor and preacher, with a strong and devoted membership, will give a good account of their opportunity in an attractive and growing town. Mention should be made of the fine exhibition of fellowship by Rev. Dr. James M. Campbell of the nearby town of Sierra Madre. With several of his members he has visited Monrovia on at least two occasions, addressed with much acceptability a mid-week meeting and preached on a Sunday afternoon.

NEVADA.

Reno.—The Reno church has recently received 18 new members, and about an equal number will be received the coming month. The meetings recently held by Bulgin and Gates in Reno were very successful in bringing a new Christian consciousness to the churches of the city, and while comparatively few came forward in the meetings, yet many began to think very seriously upon their responsibility, and now many are seeking membership in the churches of the city. This church has recently been greatly bereaved in the death of Mrs. T. F. Dunaway, one of the choice Christian women of the city. For years she has been the leader in every good work in this city and especially consecrated to the missionary enterprises of our denomination. The Pilgrim Brotherhood now enlists over 30 men who are co-operating with the good citizens of the city to drive gambling outside the city limits. The church has now reached the 200 mark in membership; the attendance of the Sunday-school and prayer meeting is constantly growing; in fact, the prospects of the church in Reno were never brighter.

WASHINGTON.

Seattle, Pilgrim.—The pastor's salary has been raised to $3,600 per year.

Spokane.—The salary of the pastor has been raised to $3,600 per year, with assurance of $4,000 next year.

Spokane.—Lots have been purchased by the trustees of the State Association on Cannon Hill, one of Spokane's choice resident districts. A church will soon be organized.

Seattle, Baker's Mill.—A Sunday-school has been organized here by Rev. J. M. Dick of the C. S. S. & P. S.; this and one near a new High School were started by the University Church.

Seattle, Olivet.—The first annual meeting just held was a great encouragement to the few members who have so loyally supported the work. Much hard work has been

done, and the future is bright. This is one of the extension societies' churches.

Seattle, Prospect St. Church.—Rev. William Orr Wark has decided to remain at Bellingham, much to the joy of Bellingham, and the sorrow of Prospect St. Church. Mr. Wark has such a great hold on Bellingham that the church would not accept his resignation. Prospect St. Church has a wonderful opportunity, and doubtless the right man will soon be found for the pastorate.

A Correction.—The statement that Revs. Painter and Bainton held the record for the longest pastorates in Eastern Washington seems to be incorrect. Rev. Elvira Cobleigh preached in the school house at Prescott about 1891. In 1894 she organized the Carpenter Church of Prescott and has been its pastor ever since. Has anyone a longer record in the state?

Lopez Island,—Rev. E. S. Ireland, at the earnest solicitation of the churches here, has returned to again care for the work on the island. Mr. Ireland has about recovered from a serious operation recently performed, necessitating an absence from his work of about three months. He did not expect to return, but the appeal was so strong that he yielded to it. May the next years be as fruitful as the past have been.

Blaine.—The Rev. H. Livingstone of Newport, Wash., has been given a unanimous call to the pastorate for one year. Mr. Livingstone has served the church at Newport with much acceptance. Through his efforts a fine church building was erected and dedicated there recently. The church at Blaine has been without a pastor for eight months. Evangelist Reid conducted recently a series of meetings in Blaine, and as one of the results a pastor has been called, and the church work otherwise reorganized.

Concerning Washington News.—The omission of the Washington news the last few weeks was due to the illness of the Washington correspondent. It is hoped that the Department will now continue regularly. This can be accomplished, however, only by the churches sending their news more frequently. During his illness the pulpit of the Green Lake Church was suplied by Revs. Gale, Ireland and Scudder. News items should be sent to Rev. C. F. Clarke, 7212 Woodlawn avenue, Seattle. Subscriptions should be sent direct to The Pacific at 2716 Hillegass avenue, Berkeley, Cal. See article on page 15, "The Campaign for The Pacific," and act in accordance therewith at once.

Shaw Island.—On account of the inability of Rev. J. M. Dick to attend, the Recognition meeting was postponed until April 15. Mr. Dick is the person who first organized the church here, and the people desire him to be present when their church is recognized. Our pastor spent most of last week with us, preaching at night and visiting during the day, called at each home on the island; preached on Sunday at 1 p. m. and then left for Deer Harbor, where he conducted services in the evening. The church officers went to Friday Harbor and signed the papers completing our legal corporation. We will soon receive the deed to real estate and start the erection of a parsonage as soon as possible. Rev. J. D. Hudson has assumed the care of this church, together with his older charge at Beach.

Leavenworth.—A Laymen's Union Mission has been conducted in the Congregational Church five weeks by people representing all denominations. The attendance and interest has been wonderful, with many marked conversions. The mission is still in progress, but may close next Sunday. It has been but another reflection of that upper chamber in Jerusalem, where the disciples were together with "one accord." To anyone understanding the religious and moral condition here it is miraculous. But sad enough nearly our entire business and professional population have stayed away, though the work has been conducted on as high a level as that of the average church anywhere. But, thanks to God, it has been a glorious five weeks' meeting, lasting sometimes until 11 and 12 o'clock at night, followed by visits to saloons by one of the converts until 3 o'clock in the morning, "speaking the word of God."

Beach, First Church.—The interest is good, the congregations, especially Sunday evenings, are large. The interest is not confined to members of the church, but extends to the whole community. On the evening of February 2 a musical program was rendered in place of regular services, and was a splendid success. Showing the advance of our church and community. There were solos, duets, quartets and congregational singing and a short address by the pastor, Rev. J. D. Hudson, on the subject. "The Ennobling Influence of Music." Many attended from the main land and pronounced it one of the best services the church ever held. On Monday, February 10 (being the birthday anniversary of the pastor), he was pleasantly surprised and a jolly evening enjoyed by almost forty friends, who came with dainty lunches and a determination to cheer the pastor. A beautiful fountain pen was presented to him, with the best wishes of the community.

Edmonds.—The Edmonds church has just closed the best year of her life under the guidance of Rev. J. E. Tedford. At the annual meeting, held New Years eve, the reports of the various committees were submitted. They revealed substantial gains in every department of her work. The benevolences were more than doubled. The home expenses were increased 25 per cent. The income of Sunday-school increased 30 per cent. The Ladies' Aid are more than gratified with $350 to their credit as the result of this year's work. The parsonage grounds have been improved and the debt nearly lifted. Further improvements are planned for. Under the able management of F. H. Barrett the Sunday-school is being graded and looks upward. We are forced to face the problem of rebuilding, as the present building is entirely inadequate for the present needs. The year 1908 opens encouragingly. Under the blessing of God we hope to make gains for His kingdom and bring glory to His name.

BAY VIEW CHURCH OF SEATTLE.

Sunday, February 23d, witnessed the culmination of many hopes and labors at Youngstown, a new suburb of Seattle. A council representing nearly all the churches of the city met and recognized a new church

with thirty-two charter members, and dedicated its new house of worship.

This work began in Youngstown in 1904, when Dr. Samuel Greene of the C. S. and P. Society started a Sunday-school in a small room over a store. This school soon removed to the first floor of the building and then to a building known as the French restaurant, where Sunday-school and preaching services were carried on by Rev. James B. Orr, at that time pastor of our West Seattle Church. In June, 1906, a tent was pitched near the restaurant and services were continued for eighteen months. Rev. Frank A. Miller, the singing Evangelist, held services here in the summer of 1906, and from this time the work was taken up and carried on by the Church Extension Society. The tent, equipped with board floor, frame, organ, lights, stove and benches, was

frequently crowded on Sunday evenings. Many men from the steel plant and car shops attended. Sunday-school was in charge of laymen from the Seattle churches.

A year and a half ago lots for a church were secured on the hillside overlooking the town, and here four months ago work began on the church building which was used for the first time Christmas and dedicated Sunday.

The building of the church was in charge of Rev. F. W. Fletcher, our one-armed carpenter-preacher, who has built at least five churches in Washington and is now building another at Allyn. The plant cost about $1,900; of this amount $515 was given by residents of the suburb, $500 was given by Plymouth Church, Seattle, and the balance ($885) was given by the churches of the city through the Extension Society.

About two hundred dollars was raised Sunday towards maintaining the church. The church is yoked with Beacon Hill under the pastorate of Rev. James A. Henry, who has put in hard and faithful service since his coming to Youngstown October 1st.

Dr. Van Horn of Plymouth Church preached the dedicatory sermon from the text "My Church." Dr. E. L. Smith of Pilgrim brought the greetings of the Congregational churches of the city; Rev. H. C. Mason of the University Church gave the Right Hand of Fellowship; other words of greeting were spoken by Mr. Austin P. Burwell, president of the Church Extension Society, and by Superintendents Greene, Scudder and Gale. It was a specially delightful time and a spirit of hope and cheer pervaded the services.

Bay View is the only church in this suburb, and starts off well. Before the church was quite organized it began a crusade against the four disreputable saloons of Youngstown and by hard work secured such a petition that when the suburb was annexed to Seattle the saloon licinses were not renewed, and now where there was four saloons and no church the church holds the field. Great satisfaction is expressed by the residents at this, and probably the saloon is gone for good.

If the saloon article in the proposed new city charter carries election day it will be impossible to have a saloon here within the next ten years. Credit for this condition is largely due to Superintendent Gale and Mr. Henry.

OREGON LETTER.

By George H. Himes.

Rev. E. S. Bollinger, who has served the Highland Church of this city with great acceptance for the past year or more, was called to the permanent pastorate of this church a short time ago. All departments of the work of this body of believers are in a most satisfactory condition. The location of the church is an excellent one, and the population in the vicinity is increasing rapidly. The outlook is exceedingly hopeful.

At the holy Communion in the First Church of this city last Sunday morning the services were most impressive. The methods employed by Dr. Dyott are singularly felicitous in arousing in the communicant the desire for spiritual communion with the Master of men. Eight new members were added to the church at this time. The conditions of the work of the church, in general, are most encouraging. Dr. Dyott is proving himself to be an unusually able preacher, and he is equally strong in his social relations with the people. With such an efficient leader, and with the heavy debt of the last fifteen years practically paid off, it is expected that the influence of this church in promoting all that a Christian church stands for, will be felt henceforth as never before.

The Men's Club of the First Church is growing to be a most important factor in its social life. The meetings are held on the first Monday evening of each month, with men only in attendance, as a rule, although once or twice a year ladies are invited. An occasion of this kind occurred last Monday evening, and more than two hundred plates were laid for the annual dinner. The function passed off most agreeably. After the dinner was served by men in the costume of waiters, an informal programme of music, recitations, and an illustrated lecture on "Early Days in Alaska" was given—all combining to make the entertainment a real intellectual and social treat. Just before adjournment a surprise was sprung upon the company by the presentation of a life-size portrait of Dr. House, the late pastor, by Dr. Henry Waldo Coe, to be placed in the church parlors with those of the preceding pastors of the church.

On last Sunday, Rev. J. L. Hershner, of Hood River, organized a church of twenty-five members at Stevenson, Washington. This is the only church organization in the town, and steps are already being taken to secure a pastor, as there is a great opportunity for aggressive work, and the people there, aside from those who have united with the church, are willing to lend a hand in different ways to carry out the will of the church.

Last Thursday evening, Rev. Elwin R. House, D.D., the former pastor, was present at the First Church. It was good to hear him once more. He referred briefly to an interesting experience recently in his work at the Westminster Congregational Church, Spokane. Early in December he became deeply impressed with the idea that he ought to do more personal work among business men, not members of churches. Accordingly, he noted thirty-two men, and seeking divine guidance, began in the most tactful way that he knew to place the matter of personal religion before them. The result has been that thirty-one have already united with the church, and the last one will come in at the next communion.

Portland, March 7, 1908.

W. B. M. P.

The March quarterly meeting of the Woman's Board of the Pacific has been deferred until April 8. The Rev. and Mrs. J. S. Chandler of the Madura mission, India, will be present at that time, and address the Board. Further notice will be given.

If I can put some touches of rosy sunshine into the life of any many or woman, then I feel that I have wrought with God.—George Macdonald.

The most of us pass by enough little pleasures to fill our lives with happiness, while looking and longing for something great.

THE HOME

A CHANGE OF THINKING.

Never mind a change of scene—
  Try a change of thinking.
What if things seem sordid, mean,
  What's the use of blinking?
Life's not always storm and cloud,
  Somewhere stars are shining.
Try to think your joys out loud,
  Silence all repining.

By degrees, by thinking light,
  Thinking glad and sweetly,
You'll escape the stress of night,
  Worry gone completely.
Get the habit looking for
  Sunbeams pirouetting,
Tapping gaily at your door—
  Surest cure for fretting.

Needn't fool yourself at all,
  For there's no denying
E'en above a prison wall
  Song birds are a-flying.
Wherefore hearken to the song,
  Never mind the prison,
And you'll find your soul ere long
  Unto freedom risen.

—John Kendrick Bangs.

THE DEAREST AGE.

"At what age do you think you have loved your son most dearly?" This question a friend asked me not long ago, and I was a little surprised to find I could not answer it; but, making some off-hand reply, I came home to think it out. The long, weary waiting is relieved by preparing for the arrival of the little stranger; then from the valley of the shadow of death comes the "Thank God" from the soul of a new mother; the thankful prayer that floats straight heavenward, a solemn acknowledgment of a dearly-bought gift. I shall never forget my first hours of motherhood—a strange, uplifted feeling as though I beheld a vision denied to others, and when my mother placed my wee son in my arms, a delighted sense of possession—completion—seemed fulfilled. A feeling of wild joy took possession of me, and I could not understand how the rest of the family could go quietly to bed as usual, telling me to "sleep and rest." Rest! with such a new-born treasure and his whole future to think out. Well, they might "rest," but as for me, I was too near heaven and was dazzled by its glorious light. Then followed the days when we were growing tenderly used to each other, slowly forging the links of the chain called eternity. The most perfect of earthly love, it asks little and gives all. Surely this period seemed dearest, when his very life depended on my nourishing it.

Then came those few first steps, guided by my hand, little fingers full of mischief, thinking everything was made to eat, thus causing endless anxieties for his mother; yet those first steps and first words, how dear they are! Then the first trousers, with their fine, big pockets, and the pride with which he dons them to show us he is a big boy now. Then the sacrifice of curls, which have been such a pleasant care and pride to the mother. They are put away in a box with other baby things, to be treasured, and perhaps a strav tear may fall on their golden glory, just a memory, you know; and the budding boy is dear to me, with his boyish aches and injuries, his raids on my cake box.

Then the awkward boy of twelve to seventeen, ill at ease, bashful, waking to all the mysteries of life; he must be answered truthfully, with the wish that he may see life in its purest and most natural way, developing his ideals, not crushing them, leading, yet following him through this difficult period. This, our last and greatest opportunity to prepare him for the world, wherein he must stand or fall according to the character which we have tried to develop and help him form. It is a sweet, anxious time for mother and child. Oh, how dear he is!

Then comes love's awakening, and marriage. Mother has a welcome for the bride, and tries to be happy in his happiness; but that queer little pain way down in her heart will throb and ache for the little confidences and attentions that once were all hers. Still, it is right so; and his success in life, his children, his wife, are dearly loved, and he is so dear to me.

There will come a day when I am called to prepare for a long journey, and one that I must travel alone; I know my boy will come to say goodby, and for the moment he will seem all ages merged in one, and with his hand in mine I will lead on to prepare the way.—Jeannette Young, in Good Housekeeping.

In the Century Magazine for March, how to be happy and prosperous on a "One-Acre Ranch"—prosperous in the sense of a comfortable living and a growing bank account—the actual experience of one city man in the Northwest is told by W. H. Kirkbride. There have been vague reports of the interesting healing work being carried on in Emmanuel Church, Boston; here is a sane, authoritative presentation of just what this remarkable work stands for, claims and is accomplishing, by the associate director of the class for the moral treatment of nervous disorders in Emmanuel Church. Of scarcely less interest in this number are two biographical sketches: a record of the last work of Augustus Saint-Gaudens by his son, with illustrations of the sculptor's later important creations; and a second essay by Helen Keller, even more of a revelation than the first article of this wonderful girl's wonderful gifts and accomplishments.

Young People

THE WAY TO WIN.

If ye'r goin' in a race,
  W'y, go in to win;
If you lose, it's no disgrace,
  Er no partic'lar sin;
You jest do yer level best,
An' jest run yer mightiest,
An' you may outstrip the rest—
  Anyway, try hard to win!

If ye'r in a race
  Don't begin to brag;
Only find yer proper place
  An' 'nen don't lag;

If you brag yer wastin' breath
That you'll need fer runnin' with;
Let the others waste their breath—
Let the others lag!

If ye'r goin' in a race—
Stick right there;
If you kin, w'y, set the pace,
But do it fair;
If to win you have to cheat
Let the other feller beat;
Dishonest victory's defeat—
Run with care!

—D. E. Matson.

THE BAG-OF-BEANS TEST.

"Very well," remarked Mr. Henry Thurston, looking up from his desk, where he was just signing a check. "So they've passed the punctual and dishonesty tests! Now try them on the bag of beans. A fellow will never make a success in our business if he gets cross and shows temper over trifling mishaps and unavoidable accidents. And one is always meeting with just such annoyances in work of this kind. The one who proves himself good-natured at the bursting of the bag—if either does—may be told that he is engaged at seven dollars a week."

Mr. Thurston paused and took up his pen.

"Wait a minute," quickly, after a moment's reflection. "Be sure there's enough water on the counter to thoroughly wet the bottom of the bags. Then, too, try one of them this afternoon, and the other at the same time tomorrow. It might hardly be a fair test of their dispositions to make use of it on either of the two boys in the morning. One sort of feels better-natured then, you know, anyway!"

Mr. Nelson, head clerk in the big wholesale and retail establishment of Thurston & Lincoln, left the comfortably furnished office of the firm and went back to the busy delivery department.

There were three qualifications which the head of the establishment insisted that each employee of the company should possess and strictly live up to. These were honesty, punctuality and wholesome good nature. Boys had been known to lose their positions there, owing to their getting angry over mere trifles. Mr. Thurston felt that a boy's usefulness to the firm depended on an unruffled disposition quite as much as it did on punctuality and honesty!

The constant growth and enlargement of Thurston & Lincoln's business made it necessary, from time to time, to increase their working force accordingly. And it was the custom of the company to promote, at such times, the men and boys already in their employ, leaving to be filled by the new hands only the "bottom down" places, as the clerks characteristically called them.

One of the men had just now been sent out on the road as a traveling salesman—the firm did a large wholesale business—causing, after a re-arrangement of the force, a vacancy in the delivery department.

Harold Stephenson and his cousin, Willis Fuller, had both applied for the position, and they, of all the many applicants, had passed the punctuality and honesty tests; and now it lay between the two boys as to which one would be successful in obtaining the desired situation.

Thurston & Lincoln had the reputation of being the most desirable firm with which to hold a job, in the large and thriving village of Muncie.

"I s'pose it's selfish—I admit it—but I hope old man Thurston will give me the place," declared Harold Stephenson, with an air of careless disrespect. He was talking with Willis over their prospects, the evening before the first bag-of-beans test. "Of course I'd like for you to have it, too; but you wouldn't mind losing it as much as I would. This probation 'stunt' of his—I don't imagine Mr. Lincoln has anything to do with it—is a queer wrinkle! I call it a piece of downright foolishness; I don't know how you regard it."

"It gives them a chance to find out whether they want a fellow or not," replied Willis, considerately. "For my part, I think it's a pretty good scheme. Of course it keeps a fellow in suspense—and all that!"

"Which one of us do you s'pose will 'land' the job, anyhow? Give us your opinion," and Harold picked up a chip and began whittling aimlessly.

"I haven't the least idea—but **one** of us! And I'm rather proud that **we've** been singled out from all the fellows who've made application; there were twenty, at least, that applied for the place!"

"More'n that," exclaimed Harold.

"Not **very** many more! And if they give it to you, I stand a show of getting the next place when a vacancy occurs. I won't be disappointed, though; I don't very well see how I could if you get it."

"I've been trying hard enough," and Harold put up his jack-knife. "After I'm once sure of the job, you bet your life I won't be as painstaking over every little thing as I've been this week! It's just **killing** on a fellow to be so punctual, and all that kind of nonsense—a person couldn't stand it long!"

"He'd have to, while he worked for Thurston & Lincoln," remarked Willis quietly. "And it's no more'n right he should!"

"Well, **you** can if you get the place. You'd be a fool, though!"

The two boys, while closely related, were entirely different in disposition and temperament. Harold's character was well described by their Uncle Thomas as being one of "fits and starts." Willis, though not so smart in many ways, was a steady-going, earnest fellow, always "making good" the responsibilities laid upon him.

Willis Fuller was sent out with one of the delivery wagons the next afternoon—the afternoon of the first bag-of-beans test, it being the purpose to have him absent from the store at the time of Harold's trial.

A four-quart bag of beans had been left on the counter in one end of the store, placed as though by accident in a small amount of water.

Harold was helping one of the clerks put up an order for the afternoon's delivery, where he was overseeing the loading of a wagon just about to start out. "I wish, Stephenson, you'd bring over here that bag of beans you'll find on the north counter."

"All right, sir!" and Harold left his work and hurried over for the beans. As he hastily caught up the bag the bottom suddenly came out, scattering its contents over the floor and under the near-by boxes and barrels.

"Confound the luck!" exclaimed Harold, his face flushing a deep red. "**Some** one's a precious, pretty fool, slopping water round in that way!" and he savagely kicked an unoffending peck measure that lay on

the floor beside him back under the counter.

"I've spilled them—**everywhere!**" he called angrily across the store to Mr. Nelson. "The team will have to go without them, or have another order put up. 'Twill take me till doomsday getting them all off the floor again!"

"I'm afraid he won't do," reflected the head clerk; and as he glanced over toward the other end of the room he saw Mr. Thurston silently standing in his office door.

Mr. Thurston, of course, made no comment, and after watching Harold for a moment, as he began angrily to gather up the beans, he quietly closed the door and went back to his desk.

"I'm glad it's going to be decided soon," remarked Harold, as the two boys were walking home from the store that evening. "Mr. Nelson says we'll know tomorrow, and if I'm not going to have the place, I don't want to be fooling away **my** time trying to please old man Thurston and his crowd! I saw him watching me while I was picking up a bag of beans I spilled today. I s'pose he wanted to see how fast I could work—but I didn't hurt myself. It doesn't pay!"

"He seems to me like a mighty fine person to work for; and Mr. Nelson's just a **peach** of a man!" exclaimed Willis enthusiastically. "It's queer you feel as you do. For my part, I don't wonder so many folks apply for the place when there's a vacancy there!"

"Oh, well, it's good enough, I suppose," returned Harold. "I kind of think they like me; they ought to —I've given them a square deal!"

It was in the middle of the afternoon the next day when Mr. Nelson asked Willis to carry the bag of beans he'd find on the cereal counter to Freeman Baker, who was just then checking off an order for a down-town restaurant. He hurriedly took up the bag, when out dropped the beans, falling in reckless confusion on the store floor.

"I'm afraid I've done it now, Mr. Nelson," called Willis quickly. "You'll think I'm a blunderer; but it won't take long to gather them up again. I might as well laugh as cry," cheerfully. "I'll have them off the floor in a little while, and I'll work all the harder afterwards."

"That's the kind of a fellow to have!" Mr. Thurston went back to his work in the office—Willis hadn't seen him standing in the partly open door.

"I don't understand why they gave **you** the place!" declared Harold gloomily, as Willis joined him that evening outside the store door. "I've actually **slaved** for a week for them; never tried harder in my life to please—and this is what I get for it!"

"I really expected they **would** give you the job," replied Willis generously. "And I don't see why they didn't!"

But Mr. Thurston did; and his reason was based on the result of his bag-of-beans test!—Alfred F. Caldwell.

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TIME OF CAMPAIGN EXTENDED.

To Give Every Church Opportunity to Thoroughly Work This Plan Time Is Extended to March 30.

The usual Lenten meetings will be held this year in the assembly room of the Merchants' Exchange Bldg., second floor, northwest corner of the building, commencing March 4th and continuing for forty days. A short service and an address may be expected each business day at 12:15, the meeting lasting just thirty minutes, no longer. The central location, California St., corner of Leidesdorf, will be convenient to a large number of people. Those in charge of the meetings commend them to the attention of business men and clerks as the speakers will be earnest men, competent to interest and lead people nearer to Jesus Christ. There will be hearty singing and a practical talk every day. Efforts are being made to have all pulpits informed of these meetings, as the list of speakers are made up from men of all denominations. Among the speakers are Bishop John W. Hamilton, Bishop Moreland, Revs. George C. Adams, William Rader, Charles R. Brown, Geo. W. White, Ernest E. Baker, E. R. Dille, F. W. Clampett, Bishop Nichols. The work is under the auspices of the Brotherhood of St. Andrew of the Episcopal Church.

This episode has a cheering lesson: At the Jamestown exposition there was a convention of the governors of the states. The governor of New Jersey found that the chief executives of the two Carolinas had never met, and introduced them to each other. He then said: "Well, gentlemen, I am waiting," and when asked what he meant replied: "Is it not expected that the governor of North Carolina shall say to the governor of South Carolina, 'Is it not a long time between drinks?'" To the surprise of the New Jersey governor, both of the southern governors told him that not only were they in favor of prohibition, but personally they were total abstainers.—Michigan Christian Advocate.

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